000 steep mountain slopes and into deep forests. The whole area, which is a side branch of the mountain range of Huang-mao Kang as it extends eastward across Ta-ku Tui, originally belonged to Tung-lin Hsiang of Lei-po county. In 1917 [8] the En-
[648] cha Lolo occupied this area, which includes 14 small ditches brooks convenient for irrigation and 18 level plains between the mountain range and the brooks. Since the soil is fertile and water abundant, the region is suitable for different kinds of crops. From Yeh-lu Pa southward across Chiu-lung Kang and Fen-shui Ling, there are many precipitous cliffs and ancient forests for a distance of about 100 li before one reaches Ma-Liu Wan north of Lei-po county.

The distance between Hsi-ning and Lei-po is actually only 140 li, but because of the Lolo area, the traveler has to take a roundabout route from Shih-chio Ying southward along the bank of the Chin-sha Chiang for a distance of 410 li. From Shih-chio Ying the road leads to Mao-shui K'ung, and passing Teng-ch'i T'ang it reaches Ta-yen Tung in Lei-po county. In
[721] Man-chi K'ou, located on the border line between P'ing-shan and Lei-po, Lolo bandits frequently appeared. Many travelers and colonists have been kidnapped here to become Lolo slaves, called "wa-tzu." From Ta-yen Tung westward, the road is only 2 or 3 inches [sic] wide between extremely dangerous precipices, below which the current rushes boldly and makes a loud thunderous noise when struck by stone. On the other bank of the river is the boundary of Yunnan province, marked by long ranges of mountains and dark deep forests. After reaching Sha-wan the traveler has to climb steep slopes for 20 li and soon loses sight of the Chin-sha Chiang. After another 10 li he reaches Huang-lang.

Huang-lang is the first important town on the east side of Lei-po. The district office is located here, and the population is a little over 1,000. The streets are small and narrow.
[721] The old city wall is still strong, and at night the gates are closed to protect the city from attack by the Lolo bandits from regions far and near. Outside the city wall is a large plain, where the soil is fertile and irrigation very convenient. It has about 100,000 mu of first grade land and is the most fertile area in all the valley. About 5 li south of the city is Ma Hu,
311 with an area of about 30 li. The water in the lake is crystal green and clean. The wilds in the surrounding mountains are also green, the whole making a beautiful landscape. The mountain tops on the southeast have been planted with corn by Chinese settlers, while the mountains to the southwest are dotted

311 with Lolo village outposts. On the southern bank of the lake is Hai-nao Pa, also called Ma-hu Ts'un, which now looks desolate with only scattered stones and wild grass after the Lolo riot. Recently a squadron of the Peace Preservation Corps has been stationed near this place, and so the number of residents in the village has increased somewhat.

648 From Hai-nao Pa to Ching-k'ou is a distance of only 60 li, but one has to pass through Fen-shui Ling where the elevation is very high. In the first years of the Republic it fell into Lolo hands. Since then the communication line between Lei-po and Huang-lang has been disrupted, and Lei-po became an isolated city surrounded on all sides by the Lolo. Formerly whenever anyone wanted to pass this mountain peak, he had to hire a Lolo as headman-protector; otherwise he would be robbed, captured, or killed on the way. Now, on every first, fourth, and seventh day of each month of the Chinese lunar calendar, the Peace Preservation Corps stationed here assigns sentries all over the mountain for the protection of communication and travel. An additional column of soldiers is stationed at Wu-tzu P'o for emergencies.

The distance from Ching-k'ou to Lei-po by way of Wen-shui Chen is 65 li. The entire area consists of fertile valley plains covered with gardens and rice fields. But in the region around Chin-chu Tsui east of Lei-po county, Lolo bandits appeared frequently and kidnapping and the burning of houses [9] happened quite often. Before one reaches Lei-po, the Chin-sha Chiang appears again as it winds across the valleys. On the other side of the river bank, serried mountain ranges and high peaks penetrate to the far horizon where lies the boundary of Yunnan.

Lei-po city is shaped like a spider. It is located on a plain from north to south and gradually slopes downward until after 15 li it reaches the Chin-sha Chiang. It looks like nature's armchair, surrounded on three sides, that is, east, west, and north, by the mountains. Rice fields spread everywhere in the suburbs, and with small ponds for irrigation, the production of rice is quite abundant. It is 1,300 meters above sea level, so even in mid-summer the weather is cool. Because of Lolo riots year after year the people there have been dispersed and many have emigrated. At present the population in the city is less than 10,000. Even in the whole country, it is estimated that there are only about 30,000.

In the eastern and southern parts of the suburbs many households are scattered in the fields. Each household has a

fortress at one corner for defense against bandits. The residents are not entirely Han-Chinese. Some Sinicized Lolo, former subjects of Yang T'u-szu, also live in the area. The people in the suburbs have no protection whatsoever. The Lolo bandits usually come at night to rob, kill, and take captives. People at Nan-t'ien Pa in the southeastern outskirts have suffered most. During the author's stay at Lei-po every midnight continuous shooting was heard outside the city walls which signaled the approach of Lolo bandits. The Lolo strategy is usually to organize a band of a dozen or more persons, who first hide outside the house; then they fight their way inside, killing one or two persons; afterwards, they capture all the male and female members of the family. They gag the mouths of the captives with grass, wood, or mud to prevent them from shouting. After plundering, the Lolo bandits descend the slope at Nan-t'ien Pa and flee northwestward along the Chin-sha Chiang bank.

The mountain tops surrounding Lei-po are either wild areas or Lolo territory. At Chia-chia Shih, 5 li north of Lei-po, is stationed a company of government soldiers. Further up to Chin-p'ing Shan, which is 3,000 meters above sea level, there are wild grasses and old forests with scarcely any trace of human habitation. Ma-liu Wan, a mountain valley 15 li northeast of the city, is on the main northern route to Hsi-ning on the P'ing-shan border. This area is occupied by the Li-ch'ü branch of the Lolo tribe and is not open to the Han-Chinese. During the author's inspection trip to Ma-liu Wan, the team was led by a headman-protector of the Li-ch'ü branch. As we left the eastern gate to climb up the mountain, we saw midway to the peak three rifle-carrying Lolo guarding the pass in front of the Shan-wang Miao. Had it not been for our headman-protector, who talked to them, we would not have been able to press one step forward. Shan-wang Miao is located at the top of the mountain. Behind the temple there is a mud wall with a wooden gate. Leaving the pass and going down the valley one reaches Ma-liu Wan. Three years ago Chinese troops were stationed in the temple for defense against the Lolo outside the pass, but now it has become a key frontier pass for the Lolo tribes.

Fifteen li outside Lei-po city to the west is Wu-chio, a plain between two mountain valleys, easily discerned from Lei-po. This [10] place was originally inhabited heterogeneously by Han-Chinese and Lolo, although most of the Lolo there had been Sinicized. Three years ago a column of

682 accidentally shot to death by Ta-i. According to Lolo custom,
614 a clan member who kills another has to pay with his life. So
555 Pieh-t'u killed a cow to entertain all the clan members who
[762] agreed to Ta-i's death. Ta-i tried to commit suicide by taking poison, but it failed to kill him. Soon afterwards, Pieh-t'u suddenly died, and Ta-i was spared his life as no one really wanted to force him to die. In July this year, a small group
614 of soldiers stationed at Lei-po came to Ma-liu Wan to cut wood
555 for fuel, but the Lolo thought that the soldiers came to search
721 for opium because the village is an important opium trading
[439] post between the Han-Chinese and Lolo. As a result of this misunderstanding, members of the Li-ch'ü branch took up arms under Ta-i's leadership to defend themselves from the soldiers and a conflict ensued. Since then the Lolo in Ma-liu Wan village have been hostile to the soldiers, and there have been several skirmishes in which Ta-i was always the leader. He, too, has managed to settle clan affairs and has undertaken negotiations with the Han-Chinese. Thus he is ascending very rapidly to the leadership of the Li-ch'ü branch in Ma-liu Wan. It is evident that the Lolo position of leadership depends entirely upon the individual's personal competence, especially his ability to assemble all the clan members and to issue orders for combat, immediately after which he will be recognized by the public as their leader and protector.

614 Although they are dispersed in distant villages, members of the same branch still recognize their clan relationship and maintain friendly intercourse. There can be no feud among members of the same clan as feuds are fought only between different clans. The author's trip to Ma-liu Wan was [628] just about at the time when Li-ch'ü Ta-i had these feuds with the Han-Chinese soldiers and people. So the author was advised to be cautious. But our Lolo headman-protector, Li-ch'ü Ta-chi, assured us that there would be no danger as he was related to Ta-i as younger uncle (1) in the same branch of

1. Ed., lit., "father's younger brother," which refers to a person of the father's generation who is "younger," by kinship reckoning, than the father, but is not necessarily a blood brother of the father himself.

the clan, and both being well-known black Lolo leaders, they
574 would respect each other's "face." As expected, when we arrived at Shan-wang Miao, the three white Lolo who guarded

614 622 just like a woman chieftain, is due to the strength of her parents' family. Since her elder brother, Li-ch'ü Ta-chi, has been traveling frequently to Wu-chio to help manage her affairs, no one dares to challenge her power in the village. This, of course, is not a permanent solution, and Li-ch'ü shih [23] herself is well aware of it. She has confided to the author that it was unfortunate that she did not produce a male heir. She is [589 177] not yet thirty-one and according to Lolo custom could very well remarry, but she repeatedly announced that she would remain a widow all her life in observance of Chinese tradition. As Wu-chio is an area in which Chinese and Lolo cultures intermingle, the development of this community depends entirely upon the relationship between the two groups.

621 614 721 The cohesive force in the clan village becomes strong if there is a recognized leader supported by all the people. Whenever something occurs, once the leader has issued a summons, all the male adults of the village immediately assemble to take orders from him, either to undertake an expedition to fight in a clan feud or to station themselves in front of the village to protect the clan members from enemy invasion. Since the Lolo at Ma-liu Wan had made enemies of the soldiers stationed at Lei-po, anytime they heard of a movement of the soldiers, Ta-i would gather together several dozen men to lay in ambush at the slope in front of Shan-wang Miao so as to deal the government soldiers a severe blow when they passed Chin-chu Tsui at the foot of the slope. Armed clashes between government troops and Lolo people have occurred frequently. After the incident of Hu Ch'ang-pao's death, Wu-ch'i Ku-pao made several surprise attacks on the village of Wu-chio, killing, plundering, and seizing animals. As head of the village, Li-ch'ü shih, although a woman, would personally direct her steward, Ts'ai Pao-chang, to assemble the village people to resist the enemy. At that time, Chinese soldiers were still stationed in Wu-chio, and since Li-ch'ü shih was the chief of the village ward, appointed by the government, the soldiers also undertook to help her in the defense. Therefore the main factor maintaining the clan village as a unit is the union of the clan members, whose combined strength would enable them to protect the villagers' life and property and also to gain lasting independence for the village.

564 156 703 554 A clan leader should always demonstrate a courageous spirit and place himself at the front of a combat, thereby winning the respect and obedience of the people. This is not only true of the leader, but also of all the black Lolo in the clan. They, too, should be brave enough to lead the white Lolo slaves

439 business of transporting the contraband silver pieces to Liang Shan. From the Lolo point of view, opium alone is enough to exchange for white silver, guns, and all the commodities of daily use.

439 To plant opium, the Lolo have to select a fertile field. An increase in the production of opium causes a corresponding decrease in agricultural products. The planting of opium reduces soil fertility and the land gradually becomes impoverished. Because of the scarcity of manpower, the Lolo kidnapped Han-Chinese from the border area as slaves to engage in large-scale production of opium. There is a fixed time for the planting of opium and its harvest. During this period, they import from the border region a large Han-Chinese labor force, which they send out of the Lolo territory after the job is done. Once I met an old man of about fifty at a teahouse in Ma-liu Wan. From the conversation, I learned that during March, 1943, the old man and over 80 other Han-Chinese laborers had entered the Lolo area with armed protection by black Lolo leaders to gather the opium crop at the northern part of the Ma-ching-tzu area. Their wages were paid according to the amount of opium they harvested. For every eight ounces of opium, one ounce was paid as wages. Every day the old man harvested about 20 ounces of opium and earned a wage of two and a half ounces. After harvest the opium was exported for sale in the Han-Chinese territory. At that time opium was sold in the Lolo region at the rate of one piece of silver, or about 1,000 dollars in Chinese national currency, for every three ounces of opium. When it was imported into Han-Chinese territory, one ounce was worth 600 Chinese dollars and three ounces 1,800 Chinese dollars. The profit being almost double, the ruffians in the border area would risk their lives to go to the Lolo region to import opium. When the inspection team stayed at Liang Shan, many Lolo thought that we were opium merchants. This shows how popular the opium trade is between the Han-Chinese and the Lolo.

464 [567] [465] 439

367 721 The slaves are a part of Lolo property and can be traded as commodities at a market price. They are mostly Han-Chinese, newly captured from the Chinese territory. It is a common practice for the Lolo to capture and kill Han-Chinese in the border area, such incidents having occurred quite frequently in the border districts of Lei-po, Ma-pien, P'ing-shan, and O-pien, especially [69] in Lei-po. Many areas visited by the author, such as the southern part of Hsi-ning, Man-chi K'ou on the border of Lei-po and P'ing-shan, Wu-tzu P'o between Huang-lang and Ching-k'ou, and the

567 outskirts of Lei-po city, are the chief hiding places of Lolo
721 bandit bands. Day and night, whenever they saw small groups of Han-Chinese travelers on the road, they would rush out from ambush in the thickets to attack. After having threatened and killed one or two persons, they then seized the others and their belongings. The district outside Lei-po was often
[727] attacked at night. After they had broken into the house, the Lolo would capture all the men and women there and plunder and seize their property; sometimes they also burned down the house. The soldiers and civilians inside the city, even though they had heard the noise, dared not go out to help. The
567 Han-Chinese who went to the Lolo region to trade in opium usu-
609 ally employed some black Lolo to serve as headman-protectors, but somewhere on the way the Lolo would often turn the tables and kidnap their protégés as slaves. This is called "reverse protection." Farmers who went to the border region to reclaim waste lands also sought the protection of the black Lolo; again, at times, the Lolo would rebel and seize the Han-Chinese as slaves in a large-scale kidnap attempt. The victims, sometimes numbering as many as several hundreds, were sold in the Lolo region and transported to different places.

727 According to Lolo tradition, all captured persons and
564 goods are considered the property of the captor. If the black and white Lolo band together for robbing, the black Lolo can keep everything they have taken, while the white Lolo have to share a part of the loot with the black Lolo. All the booty is either retained or sold. The captured Han-Chinese people,
567 however, are always sold and usually change hands three or four times before they are finally kept as household slaves. This is done to prevent the Han-Chinese, if they should succeed later in escaping to Chinese territory, from identifying their kidnapper, who would be in danger of seizure and punishment by the government if he ever set foot in the Chinese territory. The price of slaves depends mainly on their age,
567 irrespective of sex. The very young and the very old who are
435 too feeble to work are sold cheaply, while strong youths and adults fetch a high price of 50 to 100 ounces of silver per person. If the Han-Chinese slaves are redeemed from Lolo territory, the ransom, always slightly higher than the buying price, is usually over 100 ounces of silver.

727 The Lolo not only seize people and goods in the Han-
628 Chinese territory, but also from their clan enemies. Mem-
567 bers of enemy clans take revenge and kill each other in feuds that may last for generations. Captured black Lolo have to be killed right away because they cannot be enslaved; on the other

628 726 to public condemnation or to joint attack by allied clans. So early that morning, as soon as the people in the I-lu village heard the shooting, they immediately assembled their adult men to take up weapons in defense; gradually they pushed back the men of the Pu-chi clan. Thus the invaders were defeated; turning back by a narrow pass behind the mountain, they retreated toward the I-che Ho and crossed it to return to the territory of their own village. Immediately afterwards, the men of the Li-ch'ü branch crossed the river to give them chase. It was just at that moment that the author rushed to the slope to observe the fighting which had lasted for more than one hour between the able-bodied men of the two villages.

628 727 Fighting among the Lolo does not last very long. Usually after one or two persons, at most three to five, have been wounded or killed, they retreat or stop fighting temporarily. The Lolo do not emphasize killing and consider human lives precious, due probably to the sparseness of the population. When they have taken an enemy village, they do not kill any women, children, or white Lolo slaves, but carry them away as booty. Any captured black Lolo male, however, is usually [677] killed in revenge. Even if he is not killed, he himself must seek death to show his resolute spirit. Although black Lolo nobles may be held in captivity, there is no precedent for reducing them to slavery. Captured Lolo women are kept for ransom by their own clan. All white Lolo, whether male or female, can be enslaved or sold elsewhere.

The capture of enemy clan members, slaves, and property is considered an important part of the booty. In fighting, the Lolo never occupy enemy territory but do a lot of looting, seizing all the cattle, provisions, and other mobile property they can lay hands on. All property and slaves captured from the enemy are considered their own. Usually these pillaged articles are divided equally among the victors themselves, after having deducted funeral expenses for those members of the clan killed in action and indemnities paid for losses, such as bullets, incurred during the fight.

●721 Among the Lolo, the practice of plundering and kidnapping is quite common. Not only are clan enemies robbed, but also strangers. For example, Li-ch'ü Lao-mu once singlehandedly captured three escaped Han-Chinese slaves at Huang-mao Kang and seized them as his own. Lao-mu was a headman-protector of the inspection team and [88] considered one of the so-called law-abiding persons at Liang Shan, but he too was engaged in plundering. The fact is that under certain circumstances the Lolo tolerate the seizure of other people's

721 property as one's own. This becomes a social custom with the Lolo and is not regarded as a law violation. This kind of plundering is also a very common phenomenon among the Plains Indians in America where young men usually band together to make surprise raids on neighboring tribes and to rob another's property as an exercise for developing bravery and a resolute fighting spirit. Another example is the Badawin [Bedouin?] people in northern Arabia, whose fighting and plundering among the tribes themselves have become a social tradition. The Plains Indians and the Badawin are both hunting and nomadic tribes who still preserve this kind of ravaging, warlike spirit. This point can serve as circumstantial evidence to prove that the Lolo were formerly a nomadic people still preserving their original culture.

628 728 When enemy clans are equal in strength and power, their repeated and continuous vengeance against each other may stir up a blood feud that lasts for generations. If one of the feuding clans is weak and unwilling to continue the fight, it usually urges a widow to come to the field to handle the situation or it asks some mutual friend or relative to negotiate a settlement, voluntarily making reparations or apologies to gain peace. Therefore, Lolo clan feuds are not necessarily interminable and ways exist for peaceful arbitration.

Negotiations for settling clan feuds are usually conducted by mutual friends and relatives. As mediators, they run around and negotiate peace terms acceptable to both; then a peace ceremony is performed after the agreement. As mentioned before, in the case of Li-ch'ü Ta-i and Po Ts'an-k'ai, Po's background was closely tied in with Tai-ti, daughter of the late Yang T'u-szu. The same day Tai-ti returned to Lei-po, Ta-i mustered a crowd to destroy the corn at Wang-shen P'o; the county magistrate Li, suspecting a Lolo riot, ordered Wang Yü-an to invite Li-ch'ü Ta-chi to serve together as mediators. So Wang and Li-ch'ü contacted both parties in an effort to negotiate and concluded the following terms for settlement:

1. Po Ts'an-k'ai, being the guilty party, should apologize to the black Lolo, Li-ch'ü Ta-i. According to old Lolo custom, one who makes the apology should wear a piece of gold on the head, put on a silk garment, and ride a piebald horse. Actually, this is equivalent to furnishing a complete set of a gold cap, a silk garment, and a horse as reparation gifts. Today, however, only the names remain and all these gifts can be converted into ounces of silver as an indemnity payment. Thus the indemnity items to be offered by Po Ts'an-k'ai are a piece of gold on his head equivalent in value to ten

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

as a yellow man, yet the latter has made himself indispensable and knows how to become wealthy and powerful. But in the land of the Mantsz the Chinaman becomes humble, and every now and again is read a lesson in manners by those who really rule in this independent land. Needless to say that he does not relish this, but he pockets his pride, and keeps on with his money-making.

In the presence of the mysterious, the Chinese are nonplussed. They may not be so religious in character as the peoples of India, but they are deeply superstitious and afraid of the unknown. To them the land where the wildmen dwell is the land of the unknown, and they live in constant dread of it. Many are the stories spread abroad of the mysterious land and its people. The wizards who live among the hillmen are credited with supernatural powers, and the Chinese are always ready to give a wide berth to anyone who can tap the limitless powers of the unseen spirit world.

Without warning, the hillmen will burst forth and make a raid on the wealthier Chinese villages and farmsteads. They come with great swiftness, strike, rob, burn, take captive without any hesitation, and in a very few days are back again into their highland homes, safe from pursuit. The raiders cross the Yangtse in small boats at some safe point, and the boats are made inland, far from the gaze of the Chinese who live on the south bank of the river.

It is to the benefit of the hillmen to keep up the feeling of terror which the Chinese have of them. Only in this way can they keep their land safe. Gold and other precious metals, the value of which is well known to the Chinese, are reported to exist in large quantities, and it is a wonder that long ago the more numerous race has not gone in and subdued the people.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

721 The hillman keeps up his reputation for ruthlessness and fierce savagery by these sudden and murderous raids. By not making them too frequent, the Chinese officials have been kept from making really earnest attempts to conquer, once for all, this almost independent country right in the heart of their possessions. After each raid the mandarins make preparations for another raid, which does not immediately come off. In addition to military preparations, the old-time much-used practice of buying off an enemy is brought into play. Subsidies are paid to the heads of the wildmen to keep them quiet. Thus there is the peculiarity of these hill tribes sending tribute to the Central Government, while the officials representing that Government pay an even larger subsidy or tribute to the same people. In this strange book-keeping, the balance is usually on the side of the hillmen. After a while, however, the vigilance of the officials relaxes, and as all seems quiet these representatives of the Government think there is no necessity to pay all the sums sent them from headquarters, and so subsidies become irregular. This does not suit the hillmen, who know only too well how to alter this state of affairs. Their action corresponds to the mutiny of Chinese soldiers whose pay is in arrears. A new raid takes place, and by sudden swift action some unsuspecting inland village is ruthlessly destroyed and some of the captives are in the land of slavery before the inert, careless, covetous officials can move. Then the old programme is begun all over again.

648 721 [567]

721 Knowing that they are never absolutely free from the fear of these disastrous raids, the people have taken steps for their own protection. The many limestone caves abounding in the north of the province of Yunnan, are kept in a more or

5: Pollard M-5 (no date) 1921 AE4 Loio AE4

721 less fortified condition. Ramparts are built on almost inaccessible heights, and more common still, the white towers are erected everywhere. There are thousands of these towers in the country which is exposed to the raids of these hillmen. Some are strongly built of cut stone, others are merely built of earth, just like the adobe buildings that used to be so common on the farmsteads of the west of England. But all are admirably adapted to resist a sudden raid by men who dare not stay long about their nefarious business. The height of the white towers varies from forty-five to seventy-five feet. The base is about twenty to twenty-five feet square, or, in a few cases, even more than that. The walls are often as much as three feet thick. An archway like a small Chinese city gate leads into the tower, and this is closed by a strong door, well secured on the inside. The towers are divided into four or five stories, and in times of peace serve as granaries for storing the produce of the farms. A large supply of stones is kept in the upper stories to repel any who would attempt to fire the door, and so gain entrance that way. Spears, tridents, old-fashioned guns and even modern rifles are stored up in case of attack. Often the tower is built adjoining the living house, with a small entrance from one of the rooms. In case of alarm the wives and daughters, with such valuables as they can seize at such short notice, escape to the upper stories of the tower, while the men fight to keep their home intact.

Occasionally the tower and adjacent houses are surrounded by a strongly built wall with a moat outside, reminding one very forcibly of the old baronial keeps. The walls of the towers are often battlemented like Chinese city walls.

The secret of the white towers, then, is fear of the tribes-

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

• 721 people who live an almost independent existence among the great hills north of the Yangtse. Nominally they owe allegiance to the Central Government of China, but in reality they enjoy the completest form of home rule.

After our discovery of the white towers we continued to follow the river up for some days, meeting similar towers with great frequency. Day after day we looked across at the land where dwell the so-called Mantsz, the wildmen, and as we did so we wished much to get into that land and lift the veil off one of the remaining mysteries of inland China. The ferries, however, were guarded, and for some time no chance opened out for us. At night all the ferry-boats are drawn up on the Chinese bank, so as to prevent the hillmen using the boats for any midnight raid. Apparently the hillmen sleep in peace, never dreaming that the Chinese could cross in these same boats and serve their homes as they have so often served the Chinese homes and farms.

311 There is a great contrast in the cultivation on the two sides of the river. On the southern side, where the Chinese dwell, the country is like one great, well-cultivated garden, where cotton, sugar-cane, rice, maize, sweet potatoes, monkey nuts, oranges, pomegranates, persimmons, etc., etc., produce bountiful crops. Just across the river, which is often less than a hundred yards wide, in the land which would produce similar crops in equally rich profusion, we saw very few signs of cultivation. Most of the land was neglected jungle. It is a constant eyesore to the Chinese, who before everything else are farmers and who long for the opportunity of extracting from the neglected land the riches it is so willing to give to those who treat it patiently and kindly. A garden on one side of the river and a desert on the other, the soil the same

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

rocks below, the experience on the rope bridge is pleasant enough. The first time I crossed one of these I was in company with another missionary, a fine specimen of a sturdy John Bull Englishman. I got safely over without mishap, and laughed at the quivering dance my nerves had set up as I hung over the rapids for a few seconds while the slack-pulling rope was being gathered in. My companion was not so fortunate. He slid down to the centre of the bridge all right, and then the man in charge began to pull up the rope on the other side. Before half the journey up had been completed, the pulling rope broke, and back went the traveller to the centre of the rope bridge, where he remained dangling for some time over the angry waters. It was an awkward position to be in, and did not look at all pleasant to those who were looking on.

Those who are used to this method of crossing rivers soon learn to treat the situation with freedom and carelessness. Sheep and goats are often sent across in the same way, and very rarely does a mishap take place.

This first bridge over the Yangtse, the bamboo transporter, does not now exist. One night a band of the wildmen from the unexplored hills silently crossed over, and while the Chinese in the little market near by were sleeping peacefully the hillmen set fire to the houses and in the confusion stole a number of children and gathered much loot. They were over the liu and clean away with their spoils before any steps could be taken to stop them. The day after the market people cut the bamboo transporter, and now the first bridge over the Yangtse is only reached after many hundred miles more have been travelled towards the source of the great river.

437 Hearing that I would like to purchase a felt
196 cloak, several
were brought to me at one place or another. The price of a cloak is one, two or even more pieces of ordinary cloth, and cases have been known where a cloak of very fine manufacture has been exchanged for a man. Talking about exchanges, I was told that a fair-sized sheep was worth about twenty catties of salt.

721 Some hill-tops we passed on our way had been the scenes of many fights between rival clans, and we passed these places with a good bit of care and precaution. The raids are so sudden and unexpected that the Nosu are always on the look-out for them. On these hills the way sometimes lay through
491 long lanes, with trees on either side covered with ice. No care is taken of the roads, and the branches often hung over in embarrassing profusion. We sometimes had to stoop down to pass under these branches. Had one been on horse-back Absalom's fate would have threatened one many times over.

361 Coming down the other side of the hills, we got out of the mists and below the cloud-line. The scene in front of us was very entrancing. There were villages on the hill-sides in all directions, but never a town anywhere. There is not a town in the whole of Nosuland. Everybody lives on the land. The problems that face Westerners have never yet been dreamed of by these people. They have, however, problems of their own. One of the sternest is what is to be the result of the ever-narrowing circle of Chinese which surrounds them.

764 We passed in one place on a hill-side a ring of stones where someone had been cremated and the ashes buried. There was not the slightest sign to show whose ashes had been buried there.

342 574 628 For this reason even the great chiefs do not trouble to build such fine houses as do the Nosu who live in Chinese territory. In the latter I have often seen the houses of the Earth Eyes built in much finer style than the dwellings of the large officials who live in the prefectural cities. Here in Nosuland if a house is burnt down it is not an irreparable loss.

574 Sitting by the wood fire on the floor I was fortunate enough to have one of the house pillars at my back, so that I could lean against it. Just by my side were eight guns, mostly of a rude pattern, far different from the modern rifles which in some way or other find their way into this hill country.

721 628 We soon learned particulars of the fighting which had taken place not long before between the Njeh tribe and several other clans. In the seventh moon seven clans had gathered together their forces, and with a strong band of several hundred fighting men had invaded chief Njeh's lands. At first the chief did not take the matter very seriously, and made no great attempt to resist the raiders. But when three of his slaves were killed and a number of his men captured he woke up. His slaves all over the district demanded revenge, and unless the old man took the matter up seriously he would lose face in the eyes of everybody. Seeing the turn in the state of affairs, and that Chief Njeh was determined to punish the raiders as far as he could, the other side began to temporise and made a peace offer of nine head of cattle. In this way they hoped to gain time for further negotiations, as it was not convenient just then for the enemy to make preparations for resisting a raid into their territory. When the New Year came around, if the further negotiations failed, they were prepared to fight again. It

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was realised on both sides that in some way or other the blood-stains must be wiped out. This could be done either by shedding of more blood, by burning of houses, or by payment of an indemnity. For a slave the indemnity is sixty ounces of silver, or an equivalent; for a Black Blood 99·99 ounces; and for an Earth Eye a sum of over a hundred.

Evidently Mr Njeh had heard some marvellous stories of the prowess of the foreigner, for he felt sure that we had means at our disposal which would render his victory over his enemies quite certain. Someone had told him that I possessed medicine which if scattered in the air would take away all the strength of the enemy, and so render them quite powerless. When we were talking about this matter I laughed heartily and denied the possession of any such marvellous powers. The chief was very disappointed that I did not possess in my armoury the powerful weapons he was in need of. He was determined, however, not to be denied, and told us that he would send word to the enemy that I had given him a good supply of the deadly medicine, and that if they did not agree to his terms he would give them a taste of the new powerful weapons I had placed at his disposal. The ignorance of his enemies evidently added much to the strength of his diplomacy. He assured me that his story would be readily believed, and that he was bound to win. We smiled, and wondered. What yarns my men had been telling about me I did not know, but it was very interesting to be living in a world of magic and demons. It was as if one were back in the golden days again, when all the stories of Hans Andersen were more real than all the newspaper yarns the grown-ups and the Philistines were always exciting their brains about. It was grand to be in fairyland once more.

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house on, and he agreed. He acceded to my request to give as much land as I could cover with the hide of an ox. Gaining his permission, I was reported to have cut the hide into the thinnest of strips, and with these to have enclosed an enormous tract of land which far exceeded any piece the Nosu had intended to give me. When I insisted on the promise being kept there arose a great row, and a fight in which the missionary came off very much second best. To have got such a story as this in West China was worth suffering some inconvenience. Is there some subtle connection between Carthage and Nosu?

Sometimes, in their troubles with the Chinese, the hillmen come off second best. Once, in the days when modern rifles and cartridges were unknown in Nosuland, a band of Chinese soldiers, with belts of cartridges around their waists, entered the borders of the hillmen's land. Spies were sent out to see what kind of men the strangers were. The cartridges in the belts puzzled them at first. Then they formed their own conclusions, and came back reporting that the strangers were sellers of brass mouthpieces for pipes.

The hillmen expected no special trouble with the sellers of brass mouthpieces for pipes, and concluded that the guns they had with them were similar to those carried by most travellers and traders in the border districts. Arrangements were made for a sudden attack. The hillmen rushed on the strangers, expecting to overwhelm them easily. Then they got the surprise of their lives. The soldiers had been waiting for this, and when the Nosu got right out within easy range the brass pieces for pipes spoke their deadly message and such of the Nosu as managed to escape went away wondering as they had never wondered before. In the

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721 future they were not so ready to rush on a suspicious-looking foe.

There is a good bit of the spectacular and even comical about the clan warfare of the hillmen. When they are fighting the Chinese they try to kill as many as they can, but among themselves it is usually victory with a small amount of bloodshed they strive for. Sometimes the rival forces occupy opposite hills, and then engage in a contest of reviling. Musical pipes are played at each other, and the aim of the piper is to annoy the enemy by his superior playing. The affair sometimes takes the form of a dress parade, and the side that makes the best show enjoys its superiority over the other. Whenever, in a struggle, a few have been killed, the fight is usually declared off, both parties retiring. One thinks immediately of those mediæval wars of the mercenary armies, whose campaigns were conducted with such surprisingly little loss of life.

Not long ago, when fighting against these hillmen, the Chinese pursued their old-fashioned methods of warfare, offering rewards for the heads of the enemies. Several battles were fought, in which a number of Chinese were killed. Many soldiers brought in heads to their commanders, claiming the offered reward. The commanders only too gladly paid these rewards and reported their success to headquarters. It was strange that the number of Nosu killed or captured was far less than the number of heads presented for rewards. By-and-by the truth leaked out. The Chinese soldiers had been decapitating their own wounded comrades that they might claim the reward offered by the officials leading the campaign. No wonder that as yet the Nosu hillmen do not feel very much afraid of the Chinese troops. A rude awakening, however, awaits them later on.

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with the wolf at the door is largely the cause of this constant pushing back. 648

One of the most important Black Bloods in the district we are referring to was a chief named Luh. The Chinese official in charge of that district acted as many of these border officials act, and at last he drove Luh out of his home and confiscated all his lands. If you have soldiers at your command, it is comparatively easy to make a start in this fashion, but usually the Chinese have to pay a very heavy price for a policy of this kind. The hillmen do not readily forgive such actions, and having in the past known what it was to defeat Chinese, Chief Luh and his men determined to have their own back again. The Chinese garrison at Pei-sha was attacked and overwhelmed. Then frantic messages were sent to the Viceroy at Yunnan Fu, who promptly ordered soldiers to proceed to the scene of the trouble and exterminate Luh and his party. Orders like this were easily given in those days, but not so easily carried out, for most of the soldiers in the various camps were on paper only. A garrison that actually possessed thirty per cent. of its nominal roll of men was in a healthy condition. Those were the days before the great Manchu Viceroy Hsi-liang, altered all that. When he came into the province of Yunnan he sent men secretly to see the actual state of the various garrisons. These brought back their reports. On the strength of these reports, several military officials were summoned to the city where the Viceroy had his residence. They went, not suspecting what was in store for them. A few days after their arrival, to the surprise of the whole city, and even more to the officials, one or two of these military men, whose paper soldiers were more than usually numerous, were publicly 648 721

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beheaded. A great shock went through the province, and recruiting was very brisk for the next few months. Those military heads taken off made a surprising difference to the actual strength of the Chinese forces in the Far West.

The trouble with Chief Luh was before the stern regime of the Viceroy Hsi-liang, and so it was with some difficulty that the forces necessary for the putting down of the Nosu fighters were obtained.

Soldiers began to concentrate on Pei-sha, but in the preliminary skirmishes the fortunes of war went against the Chinese. Still further frantic reports were sent to the Viceroy. Two generals and a large number of soldiers were ordered to the scene of the trouble. All the north of Yunnan was excited. At Chaotung hundreds of raw fellows were persuaded to join the colours, and soon there were large bands of troops moving down towards the Yangtse. Things, however, progressed slowly. The hillmen were in earnest. The Chinese troops were untrained. All the south of Nosu-land began to wake up, and the war tocsin was sounded far and wide.

It was at this time that the Nosu came to my study at night. He brought a very roundabout message from Chief Luh to Nhe-jah-jah, asking if I could help to make peace and get the stolen lands restored. He promised that if the Chinese would only give back his lands he would withdraw his forces and make no further trouble. He said that the Chinese officials were so treacherous that he was afraid to deal with them, but expressed perfect confidence in my being able to bring about peace if I only tried. I promised to do all I could, and advised the messenger to tell Luh to keep his forces back for a while, until he should see if the English

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friend of the Nosu could do anything in the matter. I called on the general in charge of the garrison at Chaotung and told him all my story. He wanted to see the messenger from Nosuland, but I had waited until he was safely away before I approached the general. General Chao was very kind and promised to report the matter to the Viceroy, which he duly did. So that I might keep quite square in the matter, I wrote to the British Consul-General at Yunnan Fu, telling him all that was happening and asking his kind assistance in the affair. Sir W. H. Wilkinson readily promised his assistance, and to his kind, entirely unofficial representations the Nosu and Chinese owed much. A new general was on the point of leaving Yunnan Fu for Chaotung, and before he left he had an interview with the Consul-General. When he came to Chaotung he seemed willing to use the English missionary to further his ends if possible. The Viceroy authorised the new general to send word to Chief Luh that if he kept the peace for one year he should have one-third of his lands restored; if for two years, then two-thirds; and if for three years, then the whole of his lands should be returned to him.

Early in October this General Su called on me, and we had a delightful talk about the Nosu. The general was most candid, and told me that he and others depended on troubles such as this for promotion, and that if peace were made quickly there was no likelihood of the colour of the button on his official hat being changed for that of a higher rank. Just before he came in to see me, a widow woman had called on me. Her son had joined, and was just off to Pei-sha to fight the warlike Nosu. He was an only son, and the widow begged me to help her in getting him off, as she

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did not want to run the risk of being left alone in the world. Remembering the widow, I begged General Su for once not to trouble about the colour of his hat's button but to think of the inner feelings of pity which existed in his heart. The next day I returned the general's visit and found him and another general sitting together. We all three yarned up in the guest-hall about the fighting. These military men wanted a good fight and a great victory. The missionary wanted to stop the war. Very likely these two men of war smiled at my pleadings. They asked me to persuade Chief Luh to come to Chaotung and confer with them, promising to give him a safe conduct. It looked as if I were getting my way in winning the sympathy of these two men.

Then, with a sudden change, General Su switched the conversation on to an entirely different line by asking me an altogether unexpected question. He said he had read the Gospel of St John, and had noticed in it the story of the man blind from birth, about whom Jesus said that "neither had this man sinned nor his parents." General Su said: "We believe that punishment follows sin. If this man had not sinned, why had not Jesus prevented him from being born blind?" So we got away from the Nosu troubles, into a question that has puzzled thinking men from the time of Job until now.

By the easy way in which the secrets of Chinese yamens leak out, it came to my knowledge that the trouble at Pei-sha had been reported to Peking, and that orders had come from the Central Government that Luh was to be executed if caught. Practically at the same time as he was talking so pleasantly with me, about the problem of trouble and pain, General Su was giving instructions that if Luh came to

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Chaotung in his absence he was to be dispatched at once. Luh had sent word that he was quite ready to come, if I would go surety for him. I took good care that he did not come.

The forces at Pei-sha made little headway against the Nosu, and when the latter, adopting the advice sent from Chaotung, withdrew for a while, negotiations were opened on the spot, and at last an agreement was come to which rendered further fighting unnecessary. The soldiers returned. The widow's son got safely home. The orders from Peking were not carried out. You can't kill your hare unless you first catch him. General Su was still friendly, but I did not hear that he got a change of button. We chatted together as before, but I never told him that someone had shown me a copy of his orders for the execution of Chief Luh, had he come across to Chaotung, believing the assurances that had been given to the foreigner concerning the safety of his life. The Chinese will never win these hill Nosu to their side until their local officials carry out in a generous manner the great, broad policy of equal treatment and toleration, which has been the aim of some of the best statesmen of this great country. Had Chief Luh carried out his intentions, and come to Chaotung, trusting to the help of Nhe-jah-jah, there would have been a tragedy, and I should never have cared to approach the friends of Nosuland again.

Since writing the first part of this chapter I have, by the kindness of the present British Consul-General at Yunnan Fu, received a copy of an illustrated pamphlet, written by one of the professors in a Government school of that city. The title of the pamphlet is *Illustrated Records of the Aboriginals of Yunnan*. The price is half-a-dollar. There

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172 conspicuous on the plain. Some of these mounds have been opened, and in them have been found rough unhewn stones and burnt bricks of an unusually large size, marked with a peculiar pattern. Both Chinese and No-su are agreed that the Yao-ren were not Miao.

721 The ramifications of the race to which the No-su belong are most intricate, and the many names by which they are known are very puzzling. In Szechwan Province, north of the Yangtze River, and west of Suifu and Kiatingfu, is a large tract of country occupied by independent Lo-lo. This is sometimes called the Pa-pu country, There are chronic hostilities between them and the Chinese, from which the latter suffer most. They are constantly raiding Chinese territory and murdering as many as they can catch, or carrying them off to be held as slaves for ransom. They treat their captives most cruelly, and the Chinese show no mercy to them when they are able to retaliate.

212 In 1878, Mr. Colbourne Baber, British Resident at Chungking, travelled on the borders of the independent Lo-lo territory, but was not able to enter it. All around the border are some "tame" Lo-los dwelling among the Chinese, and Mr. Baber made the acquaintance of some of them. One of them gave him some pages of

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Lo-lo characters, but could not read or interpret them. They were evidently ideographs, and suggested a clumsy attempt to imitate Chinese characters. This Lo-lo writing, and an account of Mr. Baber's journey, were published by the Royal Geographical Society of London in the same or following year; but is now out of print.[1]

Mr. Baber used to tell one story of his journey in that region which is amusing and worth repeating. He had put up one night in a Chinese stockaded village of between one and two hundred families, close to the border of the Lo-lo territory. He was lodged in a loft where he noticed a large heap of stone in one corner. A few days previously the village had been entered by a party of about thirty Lo-lo and the custom-house pillaged. Mr. Baber asked his host why the stones were placed on the loft, and the man explained they were there ready to be thrown at the Lo-lo if they should come; but he added, "The Lo-lo can throw farther and aim better than we can." "Do you not think," said Mr. Baber, "it was a shameful thing for thirty Lo-lo to enter a place like this, where there are so many men, and pillage the custom-house?" "Of course," replied his host, "it was a

[1] See *Special Proceedings of the Royal Geographical Society*, vol. i.

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721 shameful thing, but you can't expect a Lo-lo to have any sense of shame!"

Two years after Mr. Baber's journey my colleague (Mr. J. H. Riley) and I travelled in that region, but were not able to get into the independent territory. If we had insisted on going in, the Chinese authorities would either have prevented us by force, or sent such a large escort with us that we should have appeared as a military expedition. I remember one day going three days west of Pingshan, along the left bank of the Yangtze River, past the last navigable point; I got ahead of our party and came to a house by the wayside, and after talking to the man, who was Chinese, for a while, I asked him if there were any Lo-lo about, but he did not know what I meant. Then I used every term I could think of, "barbarians," "savages," "wild men," to try and convey my meaning, but he could not understand what I was trying to get at. At length our Lo-lo companion, who could talk Chinese, came up, and I set him to inquire if there were any Lo-lo in the neighbourhood. He also for a time tried in vain to make the man understand, using all sorts of terms. At last he used a term which probably he knew from the first would be best understood, and said, "Are there any sons of dogs about here?" At once

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the man understood, and replied, "Oh yes! there are some; you will see them when you get to Huang-lan-so."

Even to the present time these independent Lo-lo are still plundering the Chinese, and carrying them away to be used as slaves. Two or three years ago a British photographer eluded the watchfulness of the Chinese and got into that region. He was murdered, and only one of his coolies, who had been left for dead, came back to tell the story.

The Hsi-fan, who are found in so many parts of Szechwan and Yunnan, are evidently, from a comparison of their language, a branch of the Lo-lo or No-su race. In Wuting, north of Yunnanfu, and on to the River of Golden Sand, these people are to be found, and all over northern Yunnan. North of Wuting they are known as the Li-su, the La-ka, and the Kang-i. These are all No-su, though by intermarriage with other races in various districts their dialects and their customs may be somewhat modified. Who the Man-tsī are, who are found in so many parts of Szechwan and Yunnan, we cannot say, as we never met any of them, but we should not be surprised to find they were allied to the No-su. Or are they akin to the Yao-ren mentioned above? The word *Man*

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mao Ridge) and their power shrinks back to the Ta Liang Shan. When Han-Chinese power weakens here, the Lolo tribesmen go on a rampage and disturb the Hsiao Liang Shan region, so that there is hardly a day of peace and security in Lei-po, Ma-pien, Ping-shan, and Ngo-pien Districts.

Actually, the Lolo habitat is not restricted by the Great and Lesser Liang Shan. Large numbers are found in Kuei-chou. In Hsi-k'ang, apart from the number in the Liang Shan there reportedly are some 600,000 Lolo in ten districts in the east. Within Yun-nan south of the Chin-sha Chiang also are a number of Lolo districts. The high altitude basins of Yun-nan are 80-90 per cent Han-Chinese in population. But the high mountain valleys and plateau lands are inhabited almost entirely by mountain tribes people including Lolo. South of a line between K'un-ming and Ta-li, the Pa-yi or T'ai tribes are the predominant group of tribes people, living mostly in the low-lying plains and basins. North of this line, the tribesmen are Lolo and related groups such as the Mo-hsieh (Mo-so) and the Li-hsieh (Li-su). The Lolos also have spread south of this line, and there are even small numbers in Vietnam and Burma. Lin Yueh-hua estimated that the Lolo and Lolo-related tribes people in Yun-nan numbered not less than 1,000,000. The Yun-nan Lolo differ from those of Ssu-ch'uan and Hsi-k'ang in that they have become highly Sinicized and have intermarried with Han-Chinese and other peoples, so that in features as well as culture there have been changes. Many of the Yun-nan Lolos consider themselves Han-Chinese and do not like to be regarded as Lolo. The northern Lolo, however, find their backbone in the so-called Black-bones who are a race of aristocrats scorning the Han-Chinese and maintaining a strict racial separation. The Chinese Communist Ya-kuang Atlas for 1952 gives a figure of 3,000,000 for the total number of Yi or Lolo in the southwestern provinces.

The Liang Mountains branch off from the Kung-ho Shan and divide into four great branches. The first and northernmost is between Ma-pien and Ngo-pien. In the Lolo area it is known as the Wan-shih-p'ing Mountain Range. It is the water-divide between the Ta-tu Ho and the Ma-pien Ho. The second branch is the main range of the Ta-liang Shan. It runs from Huang-mao-kang in the north and extends through Huang-ts'ao-p'ing, Yen-feng-Shan and Ta-feng-ting to reach Nan-huang-ts'ao-kang,

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adjoining the Lung-t'ou Shan on the banks of the Chin-sha Chiang. It constitutes the water-divide between the Mei-ku River and the Hsi-su Ho. The third branch is connected with the territory of the Wu-p'ao tribes and the Wu-p'ao Shan at Chu-heh. It is the water-divide between the Mei-ku Ho and the Hsi-ch'i Ho. The fourth branch is the Pa-ch'i Range between Chao-chio and Ning-nan in Hsi-k'ang. It is the water-divide between the Hsi-ch'i Ho and the Hui-t'ung Ho. The Huang-mao-kang is commonly considered the dividing line between the Great and Lesser Liang Shan. 133

Westward from Huang-mao-kang the Ta-liang Shan stretch to the Hui-t'ung River. East of Huang-mao-kang is the Hsiao Liang Shan forming parts of Lei-po, Ma-pien, Ping-shan, and Ngo-pien Districts. These four districts were within the Fifth Administrative Region (Hsing-cheng Chü) of southwest Ssu-ch'uan. [631]

The main range of the Ta-liang Shan runs in a north-south direction. The eastern sector in the southern end forms eight ridges constituting foothills, all run eastward to the Hsi-su Ho. These are called the Pa-chai (Eight Fortresses). The northern one starts at Ta-ku-tui. The southern section of the Pa-chai adjacent to the Chin-sha Chiang is very precipitous. The northern sector abuts the Lung-t'ou Shan. Here peaks rise on peaks, and dense forests darken the ground. In this frontier zone after some strenuous skirmishing and patrolling during the Ming and Ch'ing Dynasties, the Han-Chinese gradually managed to push their control to the area immediately east of Huang-mao-kang between 1796 and 1851. At the northern part of the Pa-chai the Han-Chinese also established themselves at the valley mouths and advanced westward up the valleys ... [648] [708]

On the east face of the Huang-ts'ao-p'ing (Yellow Grass Flats) there is Yu-cha-p'ing (Oil-press Flats) where Han-Chinese now have developed cultivation from the wilderness. When Ch'ing power was at its height, this was a great market space where the Lolos traded. It is closed in by overhanging cliffs and forests, so that Han-Chinese did not dare penetrate the area. Wa-hai (Marsh Lake) is the northernmost portal for entering the Ta-liang Shan. It serves a large region and is the essential route of entry for Ma-pien and Ngo-pien Hsien cities. One can reach Wa-hai from Ma-pien by traveling west through Yueh-erh-pa and Nan-mu-p'ing, climbing 133 487

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133 Huang-mao-kang. From Ngo-pien one travels south
489 through Ti-tzu-yai, Ssu-li-p'ing and Wan-shih-p'ing to Wa-hai, the entire route being through forests. From Wa-hai one goes southward into the central part of the Ta-liang Shan. Wa-hai, thus, is the focal point of communications.

About 60-70 miles south of Wa-hai is Niu-niu-pa in the central part of the Ta-liang Shan. This is situated where the Yi-ch'e Ho converges with the Lien-cha-nao Ho to form the Mei-ku Ho. It is a level platform of land surrounded by rivers on three sides. Traveling eastward from Niu-niu-pa, one may reach Lei-po Hsien city. Westward from here takes one to Yueh-sui Hsien city. Southwestward takes one to Chao-chio. This, then, is the heart of Liang Shan communications. Because of its strategic situation, it is necessary to occupy this in any military operation in the Ta-liang Shan.

579 In 1909 the British explorer, Donald Brooke accompanied by some ten persons left Chien-ch'ang (Hsi-ch'ang) to explore the Liang Shan. When he traveled through Lien-cha-nao, he was slain by Lolos who made slaves of his entourage. This created a serious international incident. The Ssu-ch'uan Viceroy, Chao-erh-feng, ordered the three garrison detachments at Chien-ch'ang, Ngo-pien, and Ma-pien to attack the Liang Shan and to converge by several routes upon Niu-niu-pa. What actually occurred, however, was that the troops took hostages to guide them, and made compromises en route. They reached the Lien-cha-nao River, burnt a few Lolo houses and killed several tribesmen. The returning troops encamped long at Chiao-chio where they constructed city walls and established the Hsien town of Chao-chio.

491 Chao-erh-feng planned some fundamental measures
721 to control the Lolo, including the construction of a through road between Lei-po and Hsi-ch'ang. Up to the present this has not been accomplished, however. The Hsi-ch'ang sector was finished as far as Chao-chio city and beyond to Yeh-lu-na-ta. The Lei-po sector has only reached the vicinity of Shan-leng-kang, because the Lolo went on the warpath and stopped the road construction. Subsequently, the earthworks of the road were cut up by the tribesmen.

721 After the Republic came into being, the Lolos began uprisings. In 1919 they seized Chao-chio town, slaughtering and looting and laying it waste. Until 1944 it still

was a Lolo base. Chao-chio is the important gateway for Lolo access to Hsi-k'ang Province. At times, the communications between Chao-chio and Hsi-ch'ang have been under Lolo control. Garrisons for long managed to keep Han-Chinese footing in such towns as San-ho-k'ou, Yu-cha-p'ing, Chung-shan-p'ing, Yen-pa-tzu, Shan-leng-kang, Ma-ching-tzu, Hsi-su-chiao, Hsiao-chih-chi and Yi-tzu-ts'un, although the Lolos controlled the connecting areas. However, in the great uprisings following the Republican revolution in China, the Han-Chinese armies were demoralized and weak. Ch'ang-p'u-t'ien was lost, causing the cutting of communications between Lei-po and Huang-lang. Then Shan-leng-kang was lost, and Ma-ching no longer was tenable. With the loss of Yen-feng and Yu-cha-p'ing, the route from Ma-pien to the central sector of the Ta-liang Shan was cut. With the further loss of San-ho-k'ou, communications between Ma-pien and Ngo-pien were cut.

In 1927 when the Lei-po magistrate, Lo Mien-nan, was killed by the Lolos at Yi-tzu-ts'un, the Government failed to take any punitive measures, so that it lost a great amount of prestige. Emboldened by this sign of weakness, the Lolos kept the region in perpetual turmoil and insecurity [up to the time Lin Yueh-hua wrote his account of the area in 1944]. Many vestiges in the Ta-liang Shan fringes indicate where Han-Chinese settlements had once penetrated and then were forced back by the Lolo tribesmen.

To enter the Lolo region from the east, one can proceed up the Yang-tzu by steam-launch during high water or by native boat all the year around as far as Ping-yi-ch'ang west of Yi-pin Hsien. The old name of Ping-yi-ch'ang was Man-Yi-ssu (tribal magistracy) the seat of the Man-Yi t'u-ssu. Today all the inhabitants of this district are Han-Chinese, although the old name still is in use. This town is an important gateway westward. Salt and cloth are brought here and carried to tribes people by peddlers from here. Lolo tribesmen also bring goods to trade here, so this is an important mart for interchange between Han-Chinese and Lolo. The Hsi-ning Ho runs into the Yang-tzu [actually, the Yang-tzu is called the Chin-sha above Yi-pin where the Min runs into it]. Hsia-ch'i on the south bank of the Hsi-ning Ho is the largest village along its banks, with a population of about 4000. Lolos often are seen here trading.

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721/487 Farther up this river is the small valley plain of Hsi-ning village which in Ch'ing times had a population of 2000 households. In 1920 during the Lolo uprising, the tribesmen pillaged it and burnt it to the ground. In recent years preceding 1944, the operation of Han-Chinese settlement societies brought a revival of the village on the old ruins. However, the houses of bamboo and thatch were burnt in a great fire in 1943. New shacks soon sprang up, and in 1944 there was a settlement of some 600-700 people, mostly young males. The district government organized a Colonist Protection Militia which was constantly on the alert day and night to guard against sudden Lolo forays. Hsi-ning is in the heart of the Hsiao-Liang Shan, and the surrounding mountains are inhabited by the fierce En-cha tribe of Lolo. Up the river from this junction town on the Hsi-ning River is the town of Huang-lang, two or three miles from the lake called Ma Hu (Horse Lake). It is the most important town in the eastern part of Lei-po Hsien and has a population of about 1000. The gates are tightly barred at night against the depredations of Lolo bandits. Outside its walls is a fertile plain with some 15,000 acres of land. Ma Hu is five or six square miles in area with clear water surrounded by beautiful mountains.

Lei-po city is built on a level plain sloping gradually from north to south to reach the Chin-sha some five miles away. Rice production here is heavy. The elevation of the city is 4300 feet so that the climate is salubrious. However, successive years of tribal uprisings have caused many people to move away, and the city now has only about 10,000 people.

721/178 In the foregoing account is caught a glimpse of the strong resistance that the Lolo tribesmen of the west have put up against the increasing encroachment of the Han-Chinese agricultural settlers. Their geographical environment has aided them in keeping back the Han-Chinese colonists and in maintaining a resolute independence in their mountain heights. Yet it is here in the Ta-liang Shan, said Eickstedt, that the Lolo are undergoing a drastic pressure, and they themselves are conscious of an early destruction.[39] There is little political organization in the way of federations among the Lolo tribes, and the clans are often fighting one another over land. These interclan quarrels, said Pollard in 1921,[40] in the end will lead to the Chinese rulers seizing the whole

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of their land and destroying the independence of "Nosu-land". (Pollard said that the Black-bone Lolos do not use the Chinese term Lolo, but call themselves Nosu). In 1951 the territory of these Lolos was designated by the Chinese Communists as the Liang-shan Yi Autonomous District, a recognition of what had been a de facto situation. (See Map 31).

8. The Geographical and Cultural Composition of Yun-nan.

In Yun-nan the principal settlement area of the Han-Chinese immigrants from the north and more especially from Central China lies on the highland triangle formed by the Yang-tzu or Chin-sha defile, the deep rift valley of the Red River, and the down-dropping escarpment of the Kuei-chou Plateau in eastern Yun-nan. From all three sides of this triangle, valleys reach in that drain off to the Chin-sha, to the Yuan (or Hung) Chiang, and to the Hsi Chiang. These are valleys that are frost-free and tropical, under about 4300 feet altitudes. The highland situation adjacent to the tropics, and the dry sunny winters and mild wet summers of this highland triangle of central Yun-nan, said Wissman,[41] produce low temperature contrasts of a climate comparing favorably with those of East China and North China.

Level land in wide valley basins is available only in the east around the provincial capital of K'un-ming. In the south such land ends in the high basin of Meng-tzu, a mountain-enclosed balcony high above the rift valley of the Red River (Hung Chiang). To the northwest and northeast, the narrowed plateau is cramped by mountain ridges which rise 8900 feet above sea level into the cool zone. K'un-ming occupies the central market situation in the highland triangle. Its rival, Ta-li (See Photo 9), lies at the western end of the highland in a crossroads of trade-routes that give it access to every other settlement compartment. In this western part of the highlands, said Wissman, this basin is hardly a settlement of the Han-Chinese, but rather of the clever, energetic Min-chia, who have not let themselves be pushed from the fertile valley plain into the mountains by the Han-Chinese.

In this triangle, some five of the 11.8 million people of the province live in 1/7 of the area of the province, making for a density of 210 persons per square mile. In